

A DOXOLOGY FOR THE MONTH OF KIHAK

BY YOUHANNA NESSIM YOUSSEF

The doxologies, as most of the studies of Coptic liturgical texts¹, did not attract many scholars. We can consider that Evelyn-White, while studying the history of the monasteries of Wadi Natrun was a pioneer in studying the doxology of Saint Bishoi and he concluded the date of the translation of the relics of this saint to his monasteries².

The Egyptian scholar, Yassa Abd Al-Masih, published a series of articles where he gave a detailed description of the corpus and the use of the doxologies, with some description of manuscripts of the book of doxologies; however he did not provide any date for these texts³.

In previous articles, I studied some doxologies Batos⁴ and Adam⁵. In this article, I study the second doxology for the month of Kihak.

Text and translation

* ερε πсолσελ н†парθενос	μαρια τψερι μπουρο δαγια
σαογιναμ н̄н̄с п̄х̄с	п̄ψηρι м̄ф̄т̄ п̄именрит
* ката псахи нааγια πουρο	πιζυμνοδος ξεν πιψαλμος
χε ασοzi ератс н̄хе †οуρω	σαογιναμ ἡπιθρονος
* тебоси енихероуβим	ω θμαγ ἡф̄т̄ φα πιαμαzi
тетайоут енисерафим	ξεν тφε nem ziχεν πикаzi
* ωογνια† н̄ео maria	χε αρεχφο μπιαληθινος
естов н̄хе тепарθενια	ερεοzi ερεοι мпарθενос
* ката φρη† етаqχος	н̄хе н̄санас ξεν ογсμη н̄өөлна
χε ic αλογ мпарθενос	есемici нан nemmanoyna
* тенбиси ммо мни мни	енxω ммос nem гаврина
χε хере кexаритwмeнн	ο κυριος μετα соγ
* хере ne ω †парθενос	тeнepмаkαριzin ммо
нем гаврина пιαγγελос	ογοz п̄б̄с ψоп neme

¹ For the liturgical texts cf. Malak, “Les Livres”, 1-35. Zanetti, “Bohairic Liturgical Manuscripts”, 65-94.

² Evelyn-White, *Monasteries*, 302.

³ Abd al-Masih, “Doxologies in the Coptic Church”, 6 (1940), 19-76; 8 (1942), 31-16; 11 (1946/47), 95-158.

⁴ Youssef, “Doxologies of Saint Elijah the prophet” (forthcoming). Id., “The doxology of the seven generals of Antioch” (forthcoming).

⁵ Youssef, “Note sur la traduction”, 91-93.

*The adornment of the Virgin, At the right hand of Jesus Christ * As king David the psalmist, "Upon the right hand of the throne, * You are exalted more than the Cherubim, and honoured more than the Seraphim * Blessed are you O Mary while remaining virgin, * As Isaiah has said, "Behold a young virgin * We magnify you every day "Hail to you O full of grace * Hail to you o Virgin, with the angel Gabriel,	Mary the daughter of King David the Beloved Son of God has said in the Psalms; did stand the queen." O Mother of the Mighty God in Heaven and on earth for you have conceived to the True one, and your virginity is sealed with voice of joy: will give birth to Emmanuel." saying with Gabriel: The Lord is with you." we also bless you, the Lord is with you
---	---

Editions

- The first edition of the Psalmodia of Tuki in Rome did not include this doxology⁶.
- The first edition that includes this doxology is the one prepared by Mina al-Baramousi⁷.
- In the same year Klaudius Labib published the annual Psalmodia where our text also occurs⁸.
- And the Edition of the Psalmodia of the month of Kihak prepared by Klaudius Labib and published by him and his sons includes also this text⁹.

The manuscripts

- Ibn Kabar¹⁰ in his Encyclopedia the *Lamp of Darkness* for the explanation of the service did not mention this doxology¹¹.

⁶ Tuki, ΠΙΧΩΜ ΝΤΕ ΝΙΘΕΟΤΟΚΙΑ [The book of the Theotokias]. Rome 1784.

⁷ Al-Baramousi, †ΨΑΛΜΟΔΙΑ Ν†ΡΟΜΠΙ ΕΘΟΥΑΒ [The Holy Annual Psalmodia], 378-380.

⁸ Labib, †ΨΑΛΜΟΔΙΑ ΕΘΥ ΝΤΕ †ΡΟΜΠΙ [The book of the annual holy Psalmodia], 483-485.

⁹ Labib, †ΨΑΛΜΟΔΙΑ ΕΘΥ ΝΤΕ ΠΙΑΒΟΤ ΧΟΙΑΚ [The book of the holy Psalmodia of the month of Kihak], 566-567.

¹⁰ For this author cf. Khalil, "Un manuscrit arabe", 179-188. Id., "L'encyclopédie Liturgique d'Ibn Kabar", 629-655. Wadi, "Abu al-Barakat Ibn Kabar", 233-322. Coquin, "Ibn Kabar", col. 1349-1351.

¹¹ Villecourt, "Les observances", 272.

- This doxology is absent from the liturgical fragments of the monastery of Saint Bishoi and preserved in Hamburg¹², or in the fragments from Saint Macarius and preserved in Hamburg¹³.
- It occurs in the Manuscript Or. Quart. 400, in Berlin's collection. This manuscript is from the XVII-XVIII century¹⁴.

This manuscript adds the following stanzas

* ΔΙΚΕΟΣ ΚΕ ΑΞΙΟΣ	ΚΕ ΜΠΩΗ ¹⁵ ΜΠΙΑΓΙΟΣΜΟΣ ¹⁶
ΟΥ ¹⁷ ΓΑΒΡΙΗΛ ΠΙΑΓΓΕΛΟΣ	ΠΙΓΑΙΩΕΝΝΟΥΓΙ ΝΑΣΟΥΜΑΤΟΣ ¹⁸
* Φ† ΩΡΠΚ ¹⁹ ΑΠΑΙΖΩΒ ²⁰	ΑΦΟΥΙΝΟ† ²¹ ΜΠΙΕΤΑΥΩΒ ²²
ΑΦΖΙΩΕΝΝΟΥΓΙ ΞΕΝ ΘΗΕΘΥ	ΜΑΡΙΑ ΤΕΑΣΟΥΑΒ ²³
* ΕΤΕΦΩΑ ²⁴ ΞΟΝ ²⁵ ΨΑΡΟΝ ²⁶	ΑΦΕΡΧΕΡΕΘΙΑΖΙΝ ²⁷ ΜΜΟΣ
ΞΕΝ ΠΡΑΨΙ ²⁸ ΝΤΕ ΦΑΙΚΟΣΜΟΣ ²⁹	ΕΜΜΕΝΟΥΗΛ ³⁰ ΑΦΣΑΧΙ ΝΕΜΟΥ ³¹

* Right, meet	and worthy of sanctification
O Gabriel the Angel	the bodiless messenger
* God sent you with this mission	He blessed you, of what happened
He announced to the holy	saint? Mary
* He entered to her	and greeted her
with the joy of this world	Emmanual; He (Gabriel) spoke with her

- The Catalogue of the British Library is not clear enough to know whether this doxology occurs in Mss. Or. 8798, Or. 8796³², the same could be valid for the Ms. Or. 428 (18th century), 5284 (18th century)³³.
- This doxology does not occur in the whole collection of the *Bibliothèque nationale de France*.

¹² Burmester, *Koptische Handschriften*.

¹³ Störk, *Koptische Handschriften 2*.

¹⁴ Störk, *Koptische Handschriften 4*, 89.

¹⁵ Read ΜΠΩΑ.

¹⁶ Read ΠΙΑΓΙΑΣΜΟΣ.

¹⁷ Read Ω.

¹⁸ Read ΝΑΣΩΜΑΤΟΣ.

¹⁹ Read ΟΥΟΡΠΚ.

²⁰ Read ΕΠΑΙΖΩΒ.

²¹ Read ΑΦΩΟΥΝΙΑ†?

²² Read ΜΦΗΕΤΑΦΩΠ?

²³ Difficult to read.

²⁴ Read ΕΤΑΦΩΕ.

²⁵ Read ΕΞΟΥΝ.

²⁶ Read ΨΑΡΟΣ.

²⁷ Read ΑΦΕΡΧΕΡΕΤΙΖΙΝ.

²⁸ Read ΦΡΑΨΙ.

²⁹ Read ΠΑΙΚΟΣΜΟΣ.

³⁰ Read ΕΜΜΑΝΟΥΗΛ.

³¹ Read ΝΕΜΑΣ.

³² Layton, *Catalogue*, 370 no. 235, 383 no. 244.

³³ Crum, *Catalogue British Museum*, 362 no. 863, 363 no. 865.

- The Manchester Library possesses several psalmodies which may contain this doxology: Ms. 430[17], (19th century); Ms. 431[20] (18th century)³⁴.

The structure of this doxology

The author of this text as we can see composed a rhymed text, influenced by Arabic poetry.

The sentences are loaned from other liturgical texts.

The first and second stanzas are inspired by the first and second stanzas of the annual doxology Batos for the Virgin:

The second doxology of Kihak	Annual doxology Batos for the Virgin
<p><u>ΕΡΕ ΠΣΟΛΣΕΛ ΝΉΠΑΡΘΕΝΟΣ</u> <u>ΜΑΡΙΑ ΤΨΕΡΙ ΜΠΟΥΡΟ ΔΔΥΙΑ</u> <u>ΣΑΟΥΪΝΑΜ ΝΙΗ̄Σ ΠΧ̄Σ ΠΨΗΡΙ</u> <u>ΜΦ† ΠΙΜΕΝΡΙΤ</u> <u>ΚΑΤΑ ΠΣΑΧΙ ΝΔΔΥΙΑ ΠΟΥΡΟ</u> <u>ΠΙΖΥΜΝΟΔΟΣ ΞΕΝ ΠΙΨΑΛΜΟΣ</u> <u>ΧΕ ΑΣΟΖΙ ΕΡΑΤΣ ΝΧΕ †ΟΥΡΩ</u> <u>ΣΑΟΥΪΝΑΜ ΜΠΙΘΕΡΟΝΟΣ</u></p>	<p><u>ΕΡΕ ΠΣΟΛΣΕΛ ΜΜΑΡΙΑΜ ΞΕΝ</u> <u>ΝΙΦΗΟΥΙ ΕΤΣΑ ΠΨΩΙ</u> <u>ΣΑΟΥΪΝΑΜ ΜΠΕΣΜΕΝΡΙΤ</u> <u>ΕΣΤΩΒΖ ΜΜΟΦ ΕΖΡΗΙ ΕΧΩΝ</u> <u>ΚΑΤΑ ΦΡΗ† ΕΤΑΔΧΟΣ ΝΧΕ ΔΔΥΙΑ</u> <u>ΞΕΝ ΠΙΨΑΛΜΟΣ ΧΕ ΑΣΟΖΙ ΕΡΑΤΣ</u> <u>ΝΧΕ †ΟΥΡΩ ΣΑΟΥΪΝΑΜ ΜΜΟΚ</u> <u>ΠΟΥΡΟ</u></p>
<p>The adornment of the Virgin, Mary the daughter of King David at the right hand of Jesus Christ the Beloved Son of God. As king David the psalmist, has said in the Psalms; “Upon the right hand of the throne, did stand the queen.”</p>	<p>The adornment of Mary, in the highest haven, at the right hand of her beloved, asking Him on our behalf. As David has said in the book of Psalms; “Upon Your right hand, O King, did stand the queen.”</p>

The third stanza is inspired from the Coptic theotokia of Sunday:

The second doxology of Kihak	Sunday theotokia (10 th part)
<p><u>ΤΕΒΟΣΙ ΕΝΙΧΕΡΟΥΒΙΜ Ω ΘΜΑΥ</u> <u>ΜΦ† ΦΑ ΠΙΑΜΑΖΙ ΤΕΤΑΙΝΟΥΤ</u> <u>ΕΝΙΣΕΡΑΦΙΜ ΞΕΝ ΤΦΕ ΝΕΜ</u> <u>ΖΙΧΕΝ ΠΙΚΑΖΙ</u></p>	<p><u>ΤΕΒΟΣΙ ΕΜΑΨΩ ΕΖΟΤΕ ΝΙΠΑΤΡΙ-</u> <u>ΑΡΧΗΣ ΟΥΟΖ ΤΕΤΑΙΝΟΥΤ ΕΖΟΤΕ</u> <u>ΝΙΠΡΟΦΗΤΗΣ</u> <u>ΟΥΟΝ ΤΕ ΧΙΝΜΩΪ ΞΕΝ ΟΥΠΑΡ-</u> <u>ΡΗΣΙΑ ΕΖΟΤΕ ΝΙΧΕΡΟΥΒΙΜ ΝΕΜ</u> <u>ΝΙΣΕΡΑΦΙΜ</u></p>

³⁴ Crum, *Catalogue John Rylands Library*, 203, 207.

You are exalted more than the Cherubim, O Mother of the Mighty God and honoured more than the Seraphim in Heaven and on earth	You are exalted more than the patriarchs and honoured more than the prophets. And you have a seeking more special than the Cherubim and the Seraphim
--	---

The fourth stanza is inspired by the annual doxology for the Virgin:

The second doxology of Kihak	Annual doxology Batos for the Virgin
ΩΟΥΝΙΑ† ΝΘΟ ΜΑΡΙΑ ΧΕ ΑΡΕΧΦΟ ΜΠΑΛΗΘΙΝΟΣ ΕΣΤΟΒ ΝΧΕ ΤΕΠΑΡΘΕΝΙΑ ΕΡΕΟΖΙ ΕΡΕΟΙ ΜΠΑΡΘΕΝΟΣ	ΩΟΥΝΙΑ† ΝΘΟ ΜΑΡΙΑ †ΣΑΒΗ ΟΥΟΖ ΝΣΕΜΝΕ †ΜΑΖΣΝΟΥ† ΝΣΚΗΝΗ ΠΙΑΖΟ ΜΠ̄Ν̄ΑΤΙΚΟΝ
Blessed are you O Mary for you have conceived to the True one, while remaining virgin, and your virginity is sealed	Blessed are you O Mary , the prudent and the chaste, the Second Tabernacle, the treasure of the Spirit

The fifth stanza is inspired by the doxology for the Nativity:

The second doxology of Kihak	Doxology Batos for the Nativity
ΚΑΤΑ ΦΡΗ† ΕΤΑΦΧΟΣ ΝΧΕ ΗΣΑΗΑΣ ΞΕΝ ΟΥΣΜΗ ΝΘΕΛΗΛ ΧΕ ΙΣ ΑΛΟΥ ΜΠΑΡΘΕΝΟΣ ΕΣΕΜΙCΙ ΝΑΝ ΝΕΜΜΑΝΟΥΗΛ	ΗΣΑΗΑΣ ΠΙΠΡΟΦΗΤΗΣ ΩΨ ΕΒΟΛ ΞΕΝ ΟΥΣΜΗ ΝΘΕΛΗΛ ΧΕ ΕΣΕΜΙCΙ ΝΑΝ ΝΕΜΜΑΝΟΥΗΛ ΠΕΝ̄CΩΡ ΝΑΓΑΘΟΣ
As Isaiah has said, with voice of joy : “Behold a young virgin will give birth to Emmanuel ”	Isaiah the prophet proclaimed with a voice of joy : “She will give birth to Emmanuel ”; our Good Saviour.

The sixth stanza is inspired by the Lobsh of Saturday:

The second doxology of Kihak	
ΤΕΝΒΙCΙ ΜΜΟ ΜΗΝΙ ΜΗΝΙ ΕΝΧΩ ΜΜΟΣ ΝΕΜ ΓΑΒΡΙΗΛ ΧΕ ΧΕΡΕ ΚΕΧΑΡΙΤΩΜΕΝΗ Ο ΚΥΡΙΟΣ ΜΕΤΑ ΣΟΥ ΧΕΡΕ ΝΕ Ω †ΠΑΡΘΕΝΟΣ ΤΕΝΕΡΜΑΚΑΡΙΖΙΝ ΜΜΟ ΝΕΜ ΓΑΒΡΙΗΛ ΠΙΑΓΓΕΛΟΣ ΟΥΟΖ Π̄C ΩΟΠ ΝΕΜΕ	ΤΕΝΒΙCΙ ΜΜΟ ΞΕΝ ΟΥΕΜΠΩΑ ΝΕΜ ΕΛΙCΑΒΕΤ ΤΕCΥΓΓΕΝΗΣ ΧΕ ΤΕCΜΑΡΩΟΥΤ ΝΘΟ ΞΕΝ ΝΙΖΙΟΜΙ ΦCΜΑΡΩΟΥΤ ΝΧΕ ΠΟΥΤΑΖ ΝΤΕ ΤΕΝΕΧΙ ΤΕΝ† ΝΕ ΜΠΙΧΕΡΙΤΙCΜΟΣ ΝΕΜ ΓΑΒΡΙΗΛ ΠΙΑΓΓΕΛΟΣ ΧΕ ΧΕΡΕ ΚΕΧΑΡΙΤΩΜΕΝΗ Ο ΚΥΡΙΟΣ ΜΕΤΑ CΟΥ

	χΕΡΕ ΘΗΕΤΑ ΓΑΒΡΗΛ ΕΡΧΕΡΕΤΙ- ΖΙΝ ΜΜΟΣ ΧΕ ΧΕΡΕ ΘΗΕΘΜΕΖ ΝΖΜΟΤ ΟΥΟΖ ΠΩΣ ΨΟΠ ΝΕΜ
We magnify you every day saying with Gabriel : “ Hail to you O full of grace The Lord is with you. ” Hail to you o Virgin, we also bless you, with the angel Gabriel, the Lord is with you	We magnify you worthily with Elisabeth your cousin saying: “Blessed are you among the women, and blessed is the fruit of your womb.” We send unto you every day saying with Gabriel : “ Hail to you O full of grace The Lord is with you. ” Hail to the one , whom Gabriel greeted saying, Hail to you o full of grace, the Lord is with you ”.

Conclusion

The second doxology for the month of Kihak is a late compilation of previous liturgical texts. It had been composed when there was a need to have a shorter doxology with simple vocabulary known from other texts.

The author used the Arabic system for poetry, however this text is a late, the Coptic language is correct which shows that the author was a well-learned person.

It seems that it was composed in the 17th-18th century (after the edition of Tuki and before the Ms. of Berlin and Manchester).

Bibliography

- Al-Baramousi, M. ἉΓΙΑΣΜΟΔΙΑ ΝΤΡΟΜΠΙ ΕΘΟΥΑΒ [The Holy Annual Psalmodia]. Alexandria 1908.
- Burmester, O.H.E. *Koptische Handschriften — Die Handschriftenfragmente der Staats- und Universitätsbibliothek. Verzeichnis der Orientalischen Handschriften in Deutschland XX/1*. Wiesbaden 1975.
- Coquin, R.G. “Ibn Kabar.” *Cath.* 6 (1996), col. 1349-1351.
- Crum, W.E. *Catalogue of the Coptic Manuscripts in the British Museum*. London 1905.
- . *Catalogue of the Coptic Manuscripts in the Collection of the John Rylands Library Manchester*. Manchester 1909.
- Evelyn-White, H.G. *The Monasteries of the Wadi ‘n Natrun, Part II, The History of the Monasteries of Nitria and of Scetis*. New York 1932.
- Khalil, S. “Un manuscrit arabe d’Alepe reconnu, le Sbath 11253.” *Muséon* 91 (1978), 179-188.
- . “L’encyclopédie Liturgique d’Ibn Kabar (+ 1324) et son apologie d’usage Coptes.” In: *Crossword of Cultures Studies in Liturgy and Patristics in*

- Youhanna Nessim Youssef
53 Stanton Street
Doncaster
VIC 3108
Australia